

• A
DIRECTORY

For the Publique

Worship of God

Throughout the three King-
doms of *England, Scotland*
and *Ireland.*

Together with an Ordinance of
Parliament for the taking away
of the Book of

COMMON-P R A Y E R.

And for establishing and observing of
this present **DIRECTORY** throughout the King-
dom of *England* and dominion of *Wales.*

WITH
PROPOSITIONS

Concerning

Church-Government.

And Ordination of **MINISTERS.**

LONDON, Printed by *The. Ratcliffe*, for the
Company of Stationers. 1660.

DIR ECT O R Y

Worship of God

Throughout the three Kings

James of England, Charles

and James

Together with an Ordinance of

Parliament touching the

same Book

COMMON PRAYERS

And for the better ordering of the

same Book

THE

PR O V I S I O N S

For the better ordering of the

Church Government

And Ordination of MINISTERS

As also, Printed by the

Company of Stationers



Die veneris, 3. Januarii. 1644.

An Ordinance of Parliament, for the taking away of the Book of Common-Prayer, and for the establishing and putting in execution of the Directory for the publick Worship of GOD.

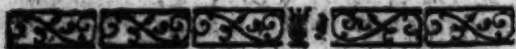
THE Lords and Commons assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common-Prayer in this Kingdome, and resolving according to their Covenant, to reforme Religion according to the Word of God, and the Example of the best reformed Churches, Have consulted with the Reverend, Pious and Learned Divines, called together for that purpose; And do judge it necessary that the said Book of Common-Prayer be abolished, and the Directory for the publick worship of God, herein after mentioned, be established and observed in all the Churches within this Kingdome. Be it therefore Ordained by the Lords and Commons assembled in Parliament, That the Statute of the second and third years of King Edward the sixth, Intituled, The penalty for not using uniformity of Service and Administration of Sacraments, And the Sta-

rute of the fifth and sixth yeares of the same King,
 Intituled, In conformity of Prayer, and Administration
 of Sacraments, shall be used in the Church.
 And so much of the Statute of the first yeare of
 Queen Elizabeth, Intituled, There shall be con-
 formity of Prayer, and Administration of Sacra-
 ments, as concerns the said Book of Common Prayer,
 and the conformity of Prayer, and Administration
 of the Sacraments: And so much of the Sta-
 tute of the fifth yeare of the same Queen, Intituled,
 By whose Order the Bible and Book of Common
 Prayer shall be translated into the Welch tongue,
 as concerns the Book of Common-Prayer: And so
 much of the Statute of the eighth yeare of the same
 Queen, Intituled, All Acts made by any person
 since Primo Eliz. for the consecrating, invest-
 ing, &c. of any Arch-Bishop, or Bishop, shall be
 good, as concerns the said Book; Be, and stand
 from henceforth repealed, void, and of nulle effect
 to all intents, constructions and purposes what-
 soever: And that the said Book of Common Prayer
 shall not remain, or be from henceforth used in any
 church or Chappel, or place of Publick Wor-
 ship within the Kingdome of England, or Domini-
 on of Wales: And that the Directory for pub-
 lique worship herein set forth, shall be henceforth
 used, pursued, and observed according to the
 true intent and meaning of this Ordinance,
 in all exercises of the publicke worship of God,
 in every Congregation, Church, Chappel, and place
 of publick worship within the Kingdom of Eng-
 land, and Dominion of Wales; which Directory

for the Publick worship of God, with the Preface thereof, followeth. And it is further Ordained by the authority aforesaid, That there shall be provided at the charge of every Parish or Chapell in this Realm of England, and Dominion of Wales, a faire Register Book of Velum to be kept by the Minister and other Officers of the Church; And that the Names of all children baptized, and of their Parents, and of the time of their Birth and Baptizing, shall be written and set down by the Minister therein: And also the Names of all persons Married there, and the time of their Marriage: and also the Names of all Persons buried in that Parish, and the time of their death and Burial; And that the said Book shall be shew- ed, by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Burial of any person therein Registered, and to take a Copy, or procure a Certificate thereof.

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THE



THE
PREFACE.



IN the beginning of the Blessed Reformation, our wise and pious Ancestors took care to set forth an Order for redress of many things, which they, then, by the Word discovered to be vain, erroneous, superstitious, and idolatrous in the Publick Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; because the Masse and the rest of the Latin service being removed, the Publick Worship was celebrated in our own Tongue; many of the Common people also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit long and sad experience hath made it manifest, That the Liturgie used in the Church of *England* (notwithstanding all the paines and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad,

The Preface.

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broad. For, not to speak of urging the Reading
of all the prayers which very greatly encreased
the burden of it, the many unprofitable and
burdensome Ceremonies, contained in it; have
occasioned much mischief, as well by disquieting
the Conscience of many godly Ministers, and
people, who could not yeeld unto them; as by
depriving them of the Ordinances of God, which
they might not enjoy without conforming or
subscribing to those Ceremonies. Sundry good
Christians have been by meanes thereof kept
from the Lords Table, and divers able and
faithful Ministers debarred from the exercise of
their Ministry (to the endangering of many
thousand souls, in a time of such scarcity of faith-
ful Pastors) and spoiled of their livelihood, to
the undoing of them and their families. Prelates
and their Faction have laboured to raise the es-
timation of it to such an height, as if there were
no other Worship, or way of worship of God a-
mongst us, but onely the Service Book, to the
great hindrance of the Preaching of the Word,
and (in some places, especially of late) to the
juggling of it out, as unnecessary; or (at best) as
far inferiour to the reading of Common-prayer,
which was made no better then an Idol by many
ignorant and superstitious people, who plea-
sing themselves in their presence at that Ser-
vice, and their lip-Labour in bearing a part in it,
have thereby hardened themselves in their igno-
rance and carelesnesse of saving knowledge and
true piety.

In the mean time Papists boasted, that the Book was a compliance with them in a great part of their service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, then endeavouring the reformation of themselves: In which expectation they were of late very much encouraged, when upon the pretended warrantableness of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Add hereunto (which was not foreseen, but since hath come to passe,) that the Leiturgy hath been a great means, as on the one hand to make and encrease an idle and unedifying Ministry, which contented it self with set formes made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Jesus Christ* pleaseth to furnish all his servants whom he calls to that Office: So on the otherside it hath been (and ever would be if continued) a matter of endlesse strife and contention in the Churc^h, and a snare both to many godly and faithful Ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the Ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Error and Superstition, and for attaining of knowledge in the Mysteries of Godliness and gifts in Preaching and Prayer.

Upon

The Preface.

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Upon these, and many the like weighty considerations, in reference to the whole Book in general, and because of divers particulars contained in it, not from any love to novelty; or intencion to disparage our first Reformers (of whom we are perswaded, that, were they now alive, they would joyn with us in this work, and whom we acknowledge as excellent instruments, raised by God to begin the purging and building of his house, and desire they may be had of us and our posterity in everlasting remembrance, with thankfulness and honour,) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and which give some publick Testimony of our endeavours for uniformity in Divine Worship, which we have promised in our Solemn League and Covenant; We have, after earnest and frequent calling upon the Name of God, and after much consultation, not with flesh and blood, but with his holy Word, resolved to lay aside the former Liturgy, with the many Rites and Ceremonies formerly used in the Worship of God, and have agreed upon this following *Directory* for all the parts of Publick Worship at ordinary and extraordinary times.

A 5

Wherein

Wherein our care hath been to hold forth such things as are of divine institution in every Ordinance, and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God. Our meaning therein being only, that the general heads, the sense and scope of the Prayers and other parts of Publick Worship being known to all, there may be a consent of all the Churches in those things that containe the substance of the service and worship of God; And the Ministers may hereby be directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothful and negligent in stirring up the gifts of Christ in them: But that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the ways of Divine Providence, may be careful to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needful upon all occasions.



A DIRECTOR Y

FOR
Publick Prayer, Reading the Holy
Scriptures, Singing of Psalms, Preach-
ing of the Word, Administration of
the Sacraments, and other parts of the
Publick worship of God, Ordinary
and Extraordinary.

*Of the Assembling of the Congregation, and their
behaviour in the publick worship of God.*

WHen the Congregation is to meet
for publick worship, the People
(having before prepared their
hearts thereunto) ought all to
come, and joyn therein; not ab-
senting themselves from the Publick Ordinances;
through negligence, or upon pretence of private
meetings. Let all enter the Assembly, not irreve-
rently, but in a grave and seemly manner take
their seats, or places without Adoration, or Bowing
themselves towards one place or other.

The Congregation being assembled, the Mi-
nister,

10 *The assembling of the, &c.*

nister, after solemn calling on them to the worshipping of the great Name of God, is to begin with Prayer.

In all reverence and Humility acknowledging the incomprehensible Greatness and Majesty of the Lord (in whose presence they do then in a special manner appear) and their own weakness and unworthiness to approach so near him; with their utter inability of themselves to so great work: And humbly beseeching him for Pardon, Assistance and Acceptance in the whole service then to be performed; and for a Blessing on that particular portion of his Word then to be read; and all in the Name and Mediation of the Lord Jesus Christ.

The Publick worship being begun, the people are wholly to attend upon it; forbearing to read any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindered from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyn with the Assembly in that Ordinance of God which is then in hand.

Of

Of publick reading of the holy Scriptures.

Read'g. of the Word in the Congregation being part of the publick Worship of God, (wherein we acknowledge our dependance upon him, and subjection to him) and one means sanctified by him for the edifying of his people, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament (but none of those which are commonly called Apocrypha) shall be publickly read in the Vulgar tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the Minister; but it is convenient that ordinarily one Chapter of each Testament be read at every meeting, and sometimes more where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical Books be read over in order, that the people may be better acquainted with the whole body of the Scriptures: And ordinarily, where the reading in either Testament endeth on one Lords day, it is to begin the next.

We

12 *Of publick reading of the Scriptures.*

We commend also the more frequent reading of such Scriptures, as he that readeth shall thinke best for Edification of his Hearers ; as the Book of *Psalms*, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done until the whole Chapter or Psalm be ended ; and regard is alwayes to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious ; Which rule is to be observed in all other publick performances.

Beside publick Reading of the holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of publick prayer before the Sermon.

After Reading of the Word (and singing of the Psalm) the Minister who is to Preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their sins ; that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of sinne with shame, and holy confusion of face ; and to call upon the Lord to this effect

Of prayer before the Sermon. 13

To acknowledge our great sinfulness; First, by reason of Original sinne, which (besides the guilt that makes us liable to everlasting damnation) is the seed of all other sinnes, hath depraved and poisoned all the faculties and powers of soul and body, doth defile our best actions (and were it not restrained, or our hearts renewed by grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of men. And next by reason of actual sins, our own sins, the sinnes of Magistrates, of Ministers, and of the whole Nation, in which we are many wayes accessory. which sinnes of ours receive many fearful aggravations, we having broken all the Commandments of the holy, just and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not only out of ignorance and infirmity, but also more presumptuously against the light of our minds, checks of our consciences, and motions of his own holy Spirit to the contrary, so that we have no cloak for sins; yea, not onely despising the riches of Gods goodnesse, forbearance, and long-suffering, but standing out against many invitations and offers of grace in the Gospel, not endeavouring as we ought to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

To bewaile our blindness of minde, hardness of heart, unbelief, impenitency, security, lukewarmnesse, carelesse, our not endeavouring after mortification and newnes of life, nor after the exercise of godlinesse the power thereof; and that the best of us have

14 Of prayer before the Sermon.

not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous for his glory, and the good of others, as we ought, and to mourn over such other sins as the Congregation is particularly guilty of, notwithstanding the manifold and great mercies of our God, the love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, Promises, Vows, solemn Covenant, and other special obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt, so out of a deep sense thereof we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the curses of the Law, and heaviest Judgements inflicted upon the most rebellious sinners; and that he might most justly take his Kingdome and Gospel from us, plague us with all sorts of spiritual and temporal judgements in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw neere to the throne of Grace, encouraging our selves with hope of a gracious Answer of our prayers, in the riches and al sufficiency of that everly one Oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious promises of mercy and grace in the New Covenant, through the same Mediatour thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid or bear; and hum-

Of Prayer before the Sermon. 13

mentally, and earnestly to supplicate for mercy, in the
, and see and full remission of all our sins, and that onely
a over the bitter sufferings, and precious merits of that
cularly our onely Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad
of his love in our hearts by the holy Ghost, seal: un'o
us by the same Spirit of Adoption, the full asu-
otherance of our pardon and Reconciliation, comfort all
that mourne in Sion, speak peace to the wound'd and
e con-tributed spirit; and binde up the braken-hearted:
ereof. And as for secure and presumptuous sinners, that he
bene- would open their eyes, convince their consciences,
of al- and turn them from darknesse unto light, and from
ment: the power of Satan unto God, that they also may
l that receive forgiveness of sin, and an inheritance among
those whom he hath sanctified by faith in Christ Jesus.

and with Remission of sins through the blood of Christ,
s into to pray for sanctification by his Spirit: the mortifi-
fication of sinne dwelling in, and many times tyranni-
teeling over us, the quickning of our dead spirits with
the life of God in Christ, grace to sit and enable us
a the for all duties of conversation, and callings towards
hope God and men, strength against temptations, the san-
ctified use of blessings and crosses, and perseverance
the in Faith and obedience unto the end.

Jesus To pray for the propagation of the Gospel & King-
Fa- dome of Christ to all Nations, for the conversion of the
and Jews, the sub-esse of the Gentiles, the fall of Anti-
New christ, and the hastening of the second coming of our
reos, Lord, for the deliverance of the distressed Churches
od, abroad from the tyranny of the Antichristian faction,
um- and from the cruel oppressions and blasphemies of the

Thurk 2

16 Of Prayer before the Sermon.

Turk: For the blessing of God upon all the Reformed Churches; especially upon the Churches and Kingdomes of England, Scotland, and Ireland, now more strictly and religiously united in the solemn National League and Covenant; and for our plantations in the remote parts of the world; more particularly, for that Church and Kingdome whereof we are Members, that therein God would establish Peace and Truth; the purity of all his Ordinances, and the power of godlinesse, prevent and remove Heresie, Schisme, Profaneness, Superstition, Secularity, and unfruitfulness under the means of grace; heal all our rents and divisions, and preserve us from breach of our solemn Covenant.

To pray for all in authority, especially for the King Majesty that God would make him rich in blessings, both in his person and Government; establish his Throne in Religion and Righteousnesse, save him from evil Counsel, and make him a blessed and glorious instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terrour of all that do evil, and the great good of the whole Church, and of all his Kingdomes; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royal Seed; For the comforting of the afflicted Queen of Bohemia, Sister to our Sovereign; and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament (when sitting in any of these Kingdoms respectively) the

No-

Of Prayer before the Sermon.

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formobility, the subordinate Judges and Magistrates, Kinge Gentry and all the commonalty; For all Pastors and Teachers, that God would fill them with his spirit, make them exemplary, holy, sober, just, peaceable and gracious in their lives; sound, faithful and powerful in their Ministry; and follow all their labours with abundance of successe and blessing; and give unto all his people Pastors according to his own heart; For the Universities and all Schools, and Religious Seminaries of Church and Commonwealth, that they may flourish more and more in learning and Piety; For the particular City or congregation, that God would pour out a blessing upon the Ministry of the Word, Sacraments and discipline, upon the Civil Government, and all the several Families and persons therein: For mercy to the afflicted under any inward or outward Distress; For seasonable weather, and fruitful seasons, if the time may require; For averting the Judgements that we either feele or feare, or are liable unto, as Famine, Pestilence, the Sword, and such like.

And with confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High Priest the Lord Jesus; to professe that it is the desire of our souls to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and to that purpose to pray earnestly for his grace and effectual assistance to the Sanctification of his holy Sabbath, the Lords Day, in all the Duties thereof, publick and private, both to our selves, and to all other

18 Of Prayer before the Sermon.

other congregations of his People, according to the Riches and excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should the deep things of God, the Mysteries of Jesus Christ, which require a Spiritual discerning, To pray, that the Lord, who teacheth us, would graciously please to pour out the Spirit of grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and in him of the things which belong to our peace, that we may account all things but as dross in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is we may be also, and enjoy the fulness of those joys and pleasures which are at his right hand for evermore.

More particularly, that God would in special manner furnish his servant (now called to dispense the bread of life unto his household) with wisdom, fidelity, zeal, and utterance, that he may divide the Word of God aright, to every one his portion in evidence and Demonstration of the Spirit and Power; and that the Lord would circumscribe the ears and hearts of the hearers, to hear, love, and receive with meekness the ingrafted Word, which is able to save their souls, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of

Of the Preaching of the Word. 19

the World, the hardnesse of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order in the ordinary publick prayets; yet so, as the Minister may defer (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the thanksgivings, hereafter appointed in his prayer before his Sermon.

Of the Preaching of the word.

Preaching of the Word being the power of God unto salvation, and one of the greatest and most excellent works belonging to the Ministry of the Gospel, should be so performed, that the workman need not be ashamed, but may save himself and those that hear him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the Original Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above common

the common sort of Beleevers, and by the illumination of Gods Spirit, and other gifts of sanctification, which (together with reading and studying of the word) he ought still to seek Prayer, and an humble heart, resolving to add and receive any truth not yet attained, when God shall make it known unto him. All which he is to make use of, and approve in his private preparations, before he deliver in publick what hath provided.

Ordinarily, the subject of his Sermon is to some text of Scripture, holding forth some principle or head of Religion; or suitable to some special occasion emergent; or he may go on in some Chapter, Psalme, or Book of the Scripture as shall see fit.

Let the Introduction to this Text be brief and perspicuous, drawn from the text it self, or context, or some parallel place or general sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brief sum of it; If short, a paraphrase thereof, if not; in both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In analyzing and dividing his Text, he is to regard more the order of matter then of words, and neither to burthen the memory of the Hearers in the beginning with too many members Division; nor to trouble their mindes with obscure terms of Art.

Of the Preaching of the Word. 21

In raising doctrines from the Text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the Hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the edification of the Hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, than many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The Arguments or Reasons are to be solid, and, as much as may be, convincing. The Illustrations of what kinde soever, ought to be full of light, and such as may convey the truth into the Hearers heart with spiritual delight.

If any Doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the Reasons, and discovering and taking away the causes of prejudice and mistake: Otherwise it is not fit to detain the Hearers with propounding or answering vain or wicked cavils, which as they are endless, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in general Doctrine, although never

never so much cleared and confirmed, but bring it home to special Use, by application to his Hearers: Which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to performe it in such a manner, that his Auditors may feel the Word of God to be quick and powerful, and a discerner of the thoughts and intents of the heart; and if there any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or Information, is the knowledge of some truth, which is a consequence from his Doctrines, he may (when convenient) confirm it by a few firme arguments from the text in hand, and other places Scripture, or from the nature of that common place of Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is not ther to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: But if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their Judgements and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In Detestation, Reprehension, and public admonition (which require special wisdom,

Let him, as there shall be cause, not only discover the nature and greatnesse of the sin, with the misery attending it, but also shew the danger his hearers are in, to be overtaken and surprized by it, together with the remedies and best way to avoid it.

In applying comfort, wether generall against all tentations, or particular against some special troubles and terrors, he is carefully to answer each objection as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of tryal, (which is very profitable) especially when performed by able and experienced Ministers, with circumspection and prudence, and the signes clearly grounded on the holy Scripture, whereby the hearers may be able to examine themselves, whether they have attained those graces, and performed those duties, to which he exhorteth, or be guilty of the sin reprehended, and in danger of the Judgements threatened, or are such to whom the Consolations here propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their wants and sinnes, affected with their danger, and strengthened with comfort, as their condition upon examination shall require.

And as he needeth not alwayes to prosecute every Doctrine which lies in the text, so is he wisely to make choice of such Uses, as by his resemblance and conversing with his flock, he findeth most needfull and seasonable: and, amongst these

24 *Of the preaching of the Word.*

those, such as may most draw their souls
Christ the fountaine of light, holinesse and con-
fort.

This method is not prescribed as necessary for
every man, or upon every text; but only re-
commended, as being found by experience
to be very much blessed of God, and very helpful
for the Peoples understandings and memo-
ries.

But the servant of Christ, whatever his me-
thod be, is to perform his whole Ministry.

1. Painfully, not doing the worke of the Lo-
rd negligently.

2. Plainly, that the meanest may understand
delivering the truth, not in the enticing words
of mans wisdom, but in demonstration of the
Spirit and power, lest the Crosse of Christ
should be made of none effect; abstaining al-
together from an unprofitable use of unknown tongues
strange phrases, and cadences of sounds and
words, sparingly citing sentences of Ecclesiasti-
cal, or other humane Writers ancient or modern
be they never so elegant.

3. Faithfully, looking at the honour of Christ
in the conversion, edification and salvation of the
people, not at his own gain or glory; keeping
nothing back which may promote those ho-
nourable ends; giving to every one his own portion, and
bearing indifferent respect unto all, without ne-
glecting the meanest, or sparing the greatest
their sins.

4. Wisely framing all his Doctrines, Exho-
rtation

tations, and especially his reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans person and place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the word of God, shunning all such gesture, voyce and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he teacheth is the truth of Christ, and walking before his flock as an example to them in it; earnestly, both in private and publick, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So shall the Doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in his life, and afterward the Crown of glory laid up for him in the world to come.

Where there are more Ministers in a Congregation than one, and they of different gifts, each may more specially apply himself to Doctrine or Exhortation, according to the gift wherein he most excelleth; and as they shall agree between themselves.

Of Prayer after the Sermon.

THe Sermon being ended, the Minister is,
 To give thanks for the great Love of God,
 in sending his Son, Jesus Christ, unto us; For the
 Communication of his holy Spirit; for the light
 and liberty of the glorious Gospel; and the rich and
 heavenly blessings revealed therein; as namely,
 Election, Vocation, Adoption, Justification,
 Sanctification, and hope of Glory; For the admi-
 rable goodnesse of God in freeing the Land from
 Antichristian darkness and Tyranny; and for all
 other National Deliverances: For the Reformation
 of Religion; For the Covenant; and for many tem-
 poral blessings.

To pray for the continuance of the Gospel; and
 all Ordinances thereof, in their purity, power, and
 liberty.

To turn the chief and most usefull heads of the
 Sermon into some few Petitions; and to pray
 that it may abide in the heart and bring forth
 fruit.

To pray for Preparation for Death and Judge-
 ment; and a watching for the coming of our Lord
 Jesus Christ. To intreat of God the forgiveness
 of the iniquities of our holy things, and the ac-
 ceptation of our spirituall Sacrifice, through the
 merit and mediation of our great High-Priest and
 Saviour, the Lord Jesus Christ.

And because the prayer which Christ taught
 his

Of prayer after the Sermon 27

his Disciples is not only a Pattern of Prayer, but it selfe a most comprehensive prayer, we recommend it also to be used in the prayers of the Church.

And whereas at the Administration of the Sacraments, the holdinge publick Fasts and dayes of thanksgiving, and other speciall occasions, which may afford matter of speciall Petitions and Thanksgivings; It is requisite to expresse some what in our publick Prayers, (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom.) Every Minister herein is to apply himselfe in his Prayer before or after his Sermon to those occasions; but for the manner he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty.

The prayer ended, let a Psalm be sung if with conveniency it may be done. After which (unless some other Ordinance of Christ that concerneth the Congregation at that time, be to follow) let the Minister dismiss the Congregation with a solemn blessing.



T H E

Administration of the Sacraments.

And first of *Baptisme.*

BAPTISM, as it is not unnecessarily to be delayed, so is it not to be administered in any case by any private person; but by a Minister of Christ, called to be the steward of the Mysteries of God.

Nor is it to be administered in private places, or privately, but in the place of publick worship, and in the face of the Congregation, where the People may most conveniently see and heare; and not in the places where Fonts in the time of Popery were unsightly and superstitiously placed.

The Child to be baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Child may be baptized.

Before Baptisme, the Minister is to use some words.

words of Instruction, touching the Institution, Nature, Use, and Ends of this Sacrament: Showing,

That it is instituted by our Lord Jesus Christ; That it is a Seal of the Covenant of Grace, of our ingrafting into Christ, and of our union with him, of Remission of sinnes, Regeneration, Adoption and Life eternal: that the water in Baptisme representeth and signifieth, both the blood of Christ, which taketh away all guilt of sinne, original and actual; and the sanctifying vertue of the Spirit of Christ, against the dominion of sinne, and the corruption of our sinful nature: That Harizing, or Sprinkling and washing with water, signifieth the cleansing from sinne by the blood, and for the merit of Christ, together with the mortification of sinne, and rising from sinne to newnesse of life, by vertue of the Death and resurrection of Christ. That the promise is made to believers and their seed, and that the seed and posterity of the faithful, borne within the Church, have by their birth interest in the Covenant, and right to the seal of it, and to the outward privileges of the Church under the Gospel, no lesse then the children of Abraham in the time of the Old Testament; the Covenant of Grace, for substance being the same, and the grace of God, and the consolation of Believers, more plentiful then before: That the Sonne of God admitted little children into his presence, embracing and blessing them, saying, For of such is the Kingdome of God; That children by Baptisme are solemnly received into the bosome of the visible Church distinct-

singlished from the world, and them that are without, and united with Believers, and that all who are Baptized in the name of Christ, do renounce, and by their Baptisme are bound to fight against the Devil, the World and the Flesh. That they are Christian, and federally holy before Baptisme and therefore are they Baptized. That the inward grace and vertue of Baptisme is not tyed to that very moment of time wherein it is administered, and that the fruit and power thereof reacheth to the whole course of our life; and that outward Baptism is not so necessary, that through the want thereof the Infant is in danger of damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ, when and where it may be had.

In these or the like instructions, the Minister is to use his own liberty, and godly Wisdome, as the ignorance or Errors in the Doctrine of Baptisme, and the edification of the People shall require.

He is also to admonish all that are present,

To look back to their Baptism, to repent of their sins against their Covenant with God, to stirre up their Faith: to improve and make the right use of their Baptism, and of the Covenant sealed thereby betwixt God and their souls.

He is to exhort the Parent

To consider the great mercy of God to him, and his child; To bring up the child in the Knowledge of the grounds of the Christian Religion; and

in

Of Baptisme.

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in the nurture and admonition of the Lord; and let him know the danger of Gods wrath to himself, and childe, if he be negligent, Requiring his solemn Promise for the Performance of his Duty.

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spiritual use, and the Minister is to pray to this or the like effect:

That the Lord, who hath not left us as strangers without the Covenant of Promise, but called us to the priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his own Ordinance of Baptism at this time; That he would joyn the inward Baptism of his Spirit with the outward Baptism of Water; make this Baptism to the Infant a Seat of Adoption, Remission of Sin, Regeneration and eternal life, and of all other promises of the Covenant of Grace; That the childe may be planted into the likeness of the Death and Resurrection of Christ, and that the body of Sin being destroyed in him, he may serve God in newness of life all his days.

Then the Minister is to demand the Name of the Childe, which being told him, he is to say, (calling the Childe by his Name.)

I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to baptize the child with water, which for the manner of doing it is, not only lawfull, but sufficient

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and most expedient to be, by pouring or sprinkling of the water on the face of the child without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose.

Acknowledging with all thankfulnessse that the Lord is true and faithful in keeping Covenant and mercy; That he is good and gracious, not only in that he numbeth some among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his truth and special providence he daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefitts, purchased by the blood of his dear Son, for the continuance and encrease of his Church.

And praying that the Lord would still continue and daily confirm more and more this his unspeakable favour: That he would receive the Infant now baptized, and solemnly entred into the household of Faith, into his fatherly tuition and defence, and remember him with the favour that he sheweth to his people; That if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory, and if he live and attaine the years of discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptisme effectual to him, and so uphold him by his divine power and grace, that by Faith he may prevail against the devil, the world and the fleshy till in the end he obtain a full and final victory, and so be kept by the power of God through Faith

Faith unto salvation through Jesus Christ our Lord.

Of the Celebration of the Communion, or Sacrament
of the Lords Supper.

THe Communion or Supper of the Lord, is, frequently to be celebrated: but how often may be considered and determined by the Ministers and other Church governors of each Congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

Where the Sacrament cannot with convenience be frequently administred, it is requisite that publick warning be given the Sabbath-day before the administration thereof; and that either then, or on some day of that week, something concerning that Ordinance, and the due Preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publick and private, all may come better prepared to that heavenly Feast.

When the day is come for administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation.

Ex.

Expressing the inestimable benefit we have by this Sacrament, together with the ends and use thereof; setting forth the great necessity of having our comforts and strength renewed thereby, in this our pilgrimage and warfare; How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungering and thirsting soules after Christ and his benefits; How great the danger to eat and drink unworthily.

Next, he is in the Name of Christ on the one part, to warn all such as are Ignorant, Scandalous, Prophanes, or that live in any sin or offence against their Knowledge or Conscience, that they presume not to come to that holy Table, shewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgement unto himself; and on the other part, he is in special manner to invite and encourage all that labour under the sense of the burden of their sinnes, and fear of wrath, and desire to reach out to a greater progresse in grace, then yet they can attain unto, to come to the Lords Table; assuring them in the same Name of ease, refreshing and strength to their weak and wearied Souls.

After this Exhortation, Warning and invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it: the Minister is to begin the action with sanctifying and blessing the Elements of Bread and Wine set before him (the bread in comely and convenient vessels, so prepared, that being broken by him

and

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and given, it may be distributed amongst the Communicants; the Wine also in large Cups;) having first in a few words shewed, That those Elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and prayer.

Let the words of institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians, Ch. 11 vers. 23. I have received of the Lord &c. to verse 27. which the Minister may when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving or Blessing of the Bread and Wine be to this effect.

With humble and hearty acknowledgement of the greatness of our misery, from which neither man nor Angel was able to deliver us; and of our great unworthinesse of the least of all Gods mercies, to give thanks to God for all his benefits and especially for that great benefit of our redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of grace, the Words and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applyed and sealed up unto us, which not withstanding the denial of them unto others are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other Name under heaven by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and

and life, have access to the Throne of Grace, are admitted to eat and drink at his own Table, and are sealed up by his Spirit to an assurance of happiness and everlasting life.

Earnestly to pray to God the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectual working of his Spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to blesse his own Ordinance, that we may receive by faith the body and blood of Jesus Christ crucified for us, and so to feed upon him, but he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to perform with suitable affections answerable to such an holy action, and to stir up the like in the people.

The elements being now sanctified by the Word and prayer, the Minister being at the Table is to take the bread in his hand, and say in these expressions (or other the like, used by Christ or his Apostle upon this occasion;)

According to the holy institution, command and example of our blessed Saviour Jesus Christ, I take this bread, and having given thanks, I break it and give it unto you (There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants) Take ye, eat ye, this is the Body of Christ which is broken for you; do this in remembrance of him.

Of the Lords Supper.

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In like manner the Minister is to take the cup, and say in these expressions, (or other the like, used by Christ or the Apostle upon the same occasion;)

According to the institution, command, and example of our Lord Jesus Christ, I take this cup and give it unto you, (Here he giveth it unto the Communicants) This Cup is the new Testament in the blood of Christ, which is shed for the remission of the sinnes of many: Drink ye all of it

After all have communicated, the Minister may in a few words put them in mind,

Of the grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy

The Minister is to give solemn thanks to God, For his rich mercy and invaluable goodness, which he hath bestowed to them in this Sacrament, and to intreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those, who have received so great pledges of salvation.

The Collection for the poor is to be ordered, that no part of the publick Worship be thereby interrupted.

The Collection for the poor is to be ordered, that no part of the publick Worship be thereby interrupted.

Of the Sanctification of the Lords Day.

THe Lords Day ought to be so remembered before-hand, as that all worldly business of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publick and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation or resting all the day from all unnecessary labours, and an abstaining not only from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that day be so ordered, as that neither servant be unnecessarily detained from the Publick Worship of God, nor any other Person hindered from the sanctifying that day.

That there be private Preparation of every person or family by Prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such holy exercises, as may further dispose them to a more comfortable communion with God in his publick Ordinances.

That all the People meet so timely for publick worship, that the whole Congregation may be

Of the solemnizing of Marriage 39

be present at the beginning, and with one heart solemnly joyne together in all parts of the publick Worship; and not depart till after the blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publick be spent in Reading, Meditation, Recitation of Sermons (especially by calling the families to an account of what they have heard), and Catechising of them, holy Conferences, prayer for a blessing upon the publick Ordinances, singing of Psalmes, visiting the sick, relieving the poor, and such like duties of piety, charity and mercy, accounting the Sabbath delight,

The solemnization of Marriage.

Although Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankind, and of publick interest in every Common-wealth; yet because such as marry are to marry in the Lord, and have special need of Instruction, Direction, and Exhortation from the Word of God at their entering into such a new condition; and of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawfull Minister of the Word, that he may accordingly counsel them, and pray for a blessing upon them.

Mar-

80 *Of the solemnizing of Marriage.*

Marriage is to be between one man and one woman onely, and they, such as are not within the degrees of Consanguinity or Affinity, prohibited by the Word of God. And the parties are to be of years of discretion; fit to make their own choice, or upon good grounds to give their mutual consent.

Before the solemnizing of Marriage between any persons, their purpose of marriage shall be published by the Minister three several Sabbath dayes in the Congregation, at the place or places of their most usual and constant abode respectively. And of this publication, the Minister who is to joyn them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that publication of such their purpose (if the parties be under age) the consent of the Parents, or others under whose power they are (in case the parents are dead) is to be made known to the Church-Officers of that Congregation to be Recorded.

The like is to be observed in the proceeding of all others, although of age, whose parents are living, for their first Marriage. And in after Marriages of either of those parties, they shall be exhorted not to contract Marriage, without first acquainting their parents with it, (if with conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny them

Of the Solemnizing of Marriage. 41

consent without just cause.

After the purpose or contract of Marriage hath
thus published, the marriage is not to be
deferred. Therefore the Minister, having
convenient warning, and nothing being
objected to hinder it, is publickly to solemnize it
in the place appointed by authority for publick
worship, before a competent number of credible
witnesses, at some convenient houre of the day,
any time of the year, except on a day of pub-
lick humiliation, and we advise that it be not on
the Lords day.

And because all Relations are sanctified by the
Word and Prayer, the Minister is to pray for a
blessing upon them to this effect.

Acknowledging our sins, whereby we have made
ourselves lesse then the least of all the mercies of
God, and provoke him to impute all our con-
fessions, earnestly in the name of Christ to intreat the
Lord (whose presence and favour is the happiness of
every condition, and sweetens every Relation)
to be their portion, to unite and accept them in Christ,
who are now to be joynd in the honourable Estate of
Marriage, the Covenant of their God. And that as
he hath brought them together by his Providence, he
would sanctifie them by his Spirit, giving them a
new frame of heart, fit for their new estate; en-
riching them with all graces, whereby they may perform
their duties, enjoy the comforts, undergo the cares, and
resist the temptations which accompanieth that condi-
tion as becometh Christians.

The prayer being ended, it is convenient that
the

4. Of the solemnizing of Marriage.

the Minister do briefly declare unto them out of the Scripture.

The Institution, Use and Ends of Marriage, and the Conjugal Duties which in all faithfulness they are to perform each to other, exhorting them to follow the holy word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage-cares and troubles, sanctifying Gods Name, & thankful, sober, and holy use of all conjugal comforts, praying much with and for one another, watching over, and provoking each other to love and good works, and to live together as the heirs of the Grace of Life.

After solemn charging of the person to be married before that great God, who searcheth hearts, and to whom they must give a strict account at the last day, that if either of them know any cause by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it. The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words;

I, N. do take thee N. to be my married wife, and do, in the presence of God; and before this Congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by Death.

Then the woman shall take the man by the right hand, and say these words;

Of the Visitation of the sick. 43

N. do take thee N. to be my married Husband
I do in the presence of God and before this Con-
gregation, promise & covenant to be a loving, faith-
ful and obedient wife unto thee, untill God shall
separate us by death.

Then without any further Ceremony, the Mi-
nister shall in the face of the Congregation
pronounce them to be Husband and Wife; ac-
cording to Gods Ordinance; and so conclude
the action with prayer to this effect.

That the Lord would be pleased to accompany his
Ordinance with his blessing, beseeching him to
bless the persons now married, as with other pledg-
es of his love; so particularly with the comforts and
blessings of marriage, to the praise of his abundant mere-
cy and through Christ Jesus.

A Register is to be carefully kept, wherein the
names of the parties so married, with the time
of their marriage, are forthwith to be fairly re-
corded in a Book provided for that purpose, for
the perusal of all whom it may concern.

Concerning Visitation of the sick.

It is the duty of the Minister not only to teach
the people committed to his charge, in publick
but privately, and particularly to admonish,
exhort, reprove and comfort them upon all
reasonable occasions, so far as his time &
strength

44. *Of the Visitation of the sick.*

strength, and personal Ministry will permit.

He is to admonish them, in time of health prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls; and in times of sickness to desire his advice and help, timely and seasonably before their strength and understanding fail them.

Times of sickness and affliction, are special opportunities put into his hand by God, to minister a word in season to weary souls; because then the consciences of men are, or should be more awakened, to bethink themselves of their spiritual estates for eternity; and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some spiritual good to his soul, to this effect.

He may, from the consideration of the present sickness, instruct him out of Scripture, that diseases come not by chance, or by distempers of the body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment; or for tryal and exercise of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit; and work together for his good, if he sincerely labour to make a sanctified use of God's

visitation, neither despising his chastening, nor
 being weary of his correction.

If he suspect him of ignorance, he shall ex-
 amine him in the Principles of Religion, especi-
 ally touching Repentance and Faith, and as he
 shall see cause, instruct him in the nature, use, ex-
 cellency and necessity of those graces; as also
 touching the Covenant of Grace, and Christ the
 Son of God, the Mediator of it, and concerning
 remission of sins by faith in him.

He shall exhort the sick person to examine
 himself, to search and try his former wayes, and
 his estate towards God,

And if the sick person shall declare any scruple,
 doubt, or temptation that is upon him, instructi-
 ons and resolution shall be given to satisfie and
 comfort him.

If it appear that he hath not a due sense of his
 sins, endeavours ought to be used to convince
 him of his sins, of the guilt and desert of them,
 of the filth and pollution which the soul contracts
 by them, and of the curse of the Law, and
 wrath of God due to them; that he may be
 truly affected with, and humbled for them;
 and withal to make known the danger of
 deferring repentance, and of neglecting salvari-
 on at any time offered, to awaken his conscience,
 and rouse him out of a stupid and secure
 condition, to apprehend the justice and wrath
 of God, before whom none can stand, but he that
 being lost in himself, layeth hold upon Christ
 by Faith.

26. *Of the Visitation of the sick*

If he have endeavoured to walk in the way of holinesse, and to serve God in uprightnesse, although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour, then it will be fit to raise him up by setting before him the freeness and fullness of Gods grace, the sufficiency of righteousness in Christ, the gracious offers in the Gospel, that all who repent and believe with all their heart in Christ, the gracious offers in the Gospel; that all who repent and believe with all their heart in Gods mercy through Christ, renouncing their own righteousness, shall have life and salvation.

It may be also usefull to shew him, that death hath in it no spirituall evil to be feared by those that are in Christ, because sin, the sting of death is taken away by Christ, who hath delivered all that are his, from the bondage of the feare of death, triumphed over the grave, given us victory, is himself entred into glory, to prepare a place for his people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtaine joyful and a glorious Resurrection to eternal life.

Advice also may be given, as to beware of an ill grounded persuasion on mercy, or on the goodness of his condition for heaven, so to disclaime all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and mediation of Jesus Christ, who hath engaged him-

Self never to cast off them, who in truth and sincerity come unto him. Care also must be taken, that the sick Person be not cast down into despair by such a severe Representation of the wrath of God due to him for his sins, as is not mollified by a Seasonable propounding of Christ and his Merit for a door of hope to every penitent Believer.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindered, the Minister, if desired, shall pray with him and for him to this effect;

Confessing and bewailing of sin Original and Actual; the miserable condition of all by nature as Children of wrath, and under the curse, acknowledging that all Diseases of Sicknesse, Death, and Hell it self, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himselfe lost in himself, make known to him the cause why God smiteth him; reveal Jesus Christ to his soul for righteousness and life, give him his holy Spirit, to create and strengthen him to lay hold upon Christ, to worke in him comfortable evidences of his love, to arm him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in faith to the end.

That if God shal please to adde to his days, he would vouchsafe to blesse and sanctifie all means of

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his

48 Of the Visitation of the sick.

his Recovery to remove the disease, renew his strength, and enable him to walk wor. by of God by a faithful remembrance, and diligent observance of such vows and promises of holiness and obedience as men are apt to make in times of sickness, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his days by the present visitation, he may finde such evidence of the pardon of his sins, of his interest in christ, and eternall life by christ, as may cause his inward man to be renewed while his outward man decayeth; that he may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the salvation of his soul, through the only merits and intercession of the Lord Jesus christ our alone saviour and al sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, to make restitution or satisfaction where he hath done any wrong; to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to returne to the Lord and make peace with him; to healeth prepare for sickness, death, and judgment; and to spend all the dayes of their appointed time, so to walk

until

Concerning Burial of the dead 49

untill their change come, that when Christ who is our life, shall appear, they may appear with him in glory.

Concerning Burial of the Dead.

WHen any person departeth this life, let the dead body upon the day of Burial be decently attended (from the house to the place appointed for publick Burial, and their immediately interred without any Ceremony.

And because the customs of kneeling down and praying by or toward the dead bodies, and other such usages, in the place where it lies, before it be carried to Burial, are superstitious; and for that praying, reading, and singing, both in going to, and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living therefore let all such things be laid aside.

Howbeit we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publick Burial, do apply themselves to meditations and conferences suitable to the occasion; and that the Minister, at upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects or differences at the Burial, suitable to the rank and condition of the party deceased, whilst he was living.

Concerning publick solemn Fasting.

VWhen some great and notable judgments are either inflicted upon a people or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to be sought and obtained, publick solemn fasting (which is to continue the whole day) is a duty that God expecteth from the nation or people.

A religious Fast requires total abstinence, not only from a'l food [unless bodily weakness do manifestly disable from holding out till the Fast be ended, in which case some what may be taken; yet very sparingly, to support Nature when ready to faint,] but also from all worldly labour, discourses and thoughts, and from all bodily delights [although at other times lawful] rich apparel, ornaments, and such like, during the Fast, and much more from what ever is in the nature or use scandalous or offensive; as garish attire, lascivious habits and gestures, and other vankies of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, especially at a Fast, without respect of persons, as their shall be occasion.

Before the publick meeting, each family and person apart are privately to use all Religious care to prepare their hearts to such a solemn work and to be early at the Congregation.

So large a portion of the day, as convenient

Of publick Fasting.

51

ly may be, is to be spent in publique Reading and preaching of the Word; with singing of Psalms fit to quicken affections suitable to such a Duty; but especially in prayer to him or the like effect.

Giving glory to the great Majesty of God, the Creator, Preserver, and Supream Ruler of all the World, the better to affect us thereby with a baly reverence and awe of him; acknowledging his manifold, great and tender mercyes, especially to the Church and Nation, the more effectually to soften and abate our hearts before him; Humbly confessing of sins of all sorts, with their severall aggravations; justifying Gods righteous judgments as being far lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for our selves, the Church and Nation for our King and all in Authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more special importunity & enlargement then at other times, applying by faith the promises and goodnesse of God for pardon, Help and Delivrance from the evils felt feared, or deserved, and for obtaining the blessings which we need and expect, together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers who are the mouths of the people unto God, ought so to speak from their heart, upon serious and through premeditation of them, that both themselves and their people may be much affected, and even melted thereby; especially with sorrow for their sins,

that it may be indeed a day of deep humiliation and afflicting of the soul.

Special choice is to be made of such Scriptures to be read, and of such Texts for preaching, as may best work the hearts of the hearers to the speciall businesse of the day, and most dispose them to humiliation and repentance; insisting most on those particulars, which each Ministers observation and experience tells him, are most conducing to the Edification and Reformation of that Congregation, to which he preacheth.

Before the close of the publick Duties, the Minister is in his own and the peoples name, to engage his & their hearts to be the Lords, with professed purpose and resolution to reforme whatever is amiss among them, and more particularly such sins as they have been more remarkably guilty of; and to draw neerer unto God, and to walk more closely and faithfully with him in new obedience then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the publick duties of it, but that they are so to improve the remainder of the day, & of their whole life, in reinforcing upon themselves and their families in private, all those godly affections and resolutions, which they professed in publick, as that they may be settled in their hearts for ever, and themselves may more sensibly find, that God hath smelt a sweet savour in Christ from their performances, and is pacified toward them, by answers of grace in pardoning of sin,
in

Of days of publick Thanksgiving. 53

in removing of judgements, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people by Jesus Christ.

Beside solemn and generall Fasts enjoyned by authority, we judge that at other times, Congregations may keep days of Fasting, as Divine Providence shall administer unto them speciall occasions; And also that Families may do the same; so it be not on days wherein the Congregation, to which they do belong, is to meet for fasting, or other publick duties of Worship.

*Concerning the Observation of days of publick
Thanksgiving*

WHen any such day is to be kept, let notice be given of it, and of the occasion thereof some eminent time before, that the people may the better prepare themselves thereunto.

The day being come, and the Congregation (after private Preparations) being assembled, the Minister is to begin with a word of exhortation, to stir up the People to the duty for which they are met, and with a short Prayer for Gods assistance and blessing, as at other Conventions for publick Worship, according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

54 Of days of publick Thanksgiving.

And because singing of Psalms is of all other the most proper ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that purpose, before or after the reading of some portion of the Word, suitable to the present business.

Then let the Minister, who is to preach, proceed to further Exhortation and prayer before his Sermon, with special reference to the present work; after which let him preach upon some text of Scripture pertinent to the occasion.

The Sermon ended, let him only pray, as at other times after preaching is directed, with remembrance of the necessities of the church, King and State (if before the Sermon they were omitted) but enlarge himself in due and solemn Thanksgiving for former mercies, and deliverances, but more especially for that which at the present calls them together to give thanks; with humble Petition for the continuance and renewing of Gods wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so having sung another Psalm suitable to the mercy, let him dismiss the congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Ministry (before their dismissal) is solemnly to admonish them, to beware of all excess and riot, tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoicing be not carnal, but spiritual

Of dayes of publick Thanksgiving. 55

spiritual, which may make Gods praise to be glorious, and themselves humble and sober; and that both their seeding and rejoyceing may render them more cheerful, and enlarged further to celebrate his praises in the midst of the congregation when they return unto it, in the remaining part of that day.

When the congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more praise and Thanksgiving that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the meetings that day, a Collection is to be made for the poor, (and in the like manner upon the day of publick Humiliation) that their loynes may blesse us, and rejoyce the more with us. And the people are to be exhorted, at the end of the latter meeting to spend the residue of that day in holy duties and testifications of christian love and charity one towards another; and of rejoycing more and more in the Lord; as becometh those who make the joy of the Lord their strength.

Of singing of Psalms.

IT is the duty of christians to praise God publicly by singing of Psalms together in the congregation, and also privately in the family.

In singing of Psalms the voice is to be tunable and gravely ordered: But the chief care must be to sing with understanding, and with grace in the heart, making melody to the Lord.

That the whole Congregation may joyn here in, every one that can read, is to have a Psalm book, and all others not disabled by age, or otherwise, are to be exhorted to learn to read; But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person, appointed by him, and the other ruling Officers, do read the Psalm line by line before the singing thereof.

*An Appendix touching dayes and places for publick
Worship.*

THERE is no day commanded in Scripture to be kept holy under the Gospel, but the Lords day, which is the Christian Sabbath.

Festival days, vulgarly called holy days, having no warrant in the Word of God, are not to be continued.

Nevertheless, it is lawfull and necessary, upon special emergent occasions, to seporate a day or days for Publick Fasting or Thanksgiving, as the severall eminent and extraordinary dispensations of Gods Providence shall administer cause and opportunity to his People.

As no place is capable of any holinesse under pretence of whatsoevr Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used, and now laid aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publick Worship of God. And therefore we hold it requisite that the places for publick assembling for worship among us, should be continued and employed to that use, FINIS.



To the Right Honourable

The Lords and Commons

Assembled in Parliament;

The humble advice of the Assembly of Divines now sitting by Ordinance of Parliament at Westminster

Concerning

Church-Government.

The Preface.

IESUS Christ, upon whose shoulders the Government is, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there shall be no end, who sits upon the Throne of David, and upon his Kingdom to order it, and to establish it with judgment and justice from henceforth even for ever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him on his own right hand, far above all principalities, and power, and might, and

and Dominion, and every Name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his Body, the fulness of him that filleth all in all: He being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave Offices necessary for the Edification of his church, and perfecting of his Saints.

Of the Church.

THere is one General church visible, held forth in the New Testament, 1 Cor. 12. 12, 13, 28. together with the rest of the chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the General church visible, for the gathering and perfecting of it in this life until his second coming, 1 Cor. 12. 28. Eph. 4. 4, 5. compared with verse 10, 11, 12, 13, 15, 16. of the same chapter.

Particular visible churches, Members of the General Church, are also held forth in the New Testament, Gal. 1. 21, 32. Rev. 1. 4, 20. and Rev. 2. 1. Particular churches in the Primitive times were made up of visible Saints, viz. of such as being of age, professed faith in Christ, and obedience unto Christ; according to the Rule of faith and life taught by Christ and his Apostles; And of their children, Acts 2. 41. Acts 1. verse last, compared with Acts 5. 14, 1 Cor. 1. 21 compared with 2 Cor. 9. 13. Acts 2. 39. 1 Cor. 7, 14. Rom. 11, 16 and so forward, Mark 10. 11
com-

compared with *Mat. 19* verse 13, 14. *Luke 18* verse 15, 16

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his church and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetuall, as Pastors, Teachers, and other Church Governours and Deacons.

Pastors.

THe Pastor is an ordinary and perpetuall Officer in the church, *Jer. 3. 15, 16, 17* Prophecyng of the time of the Gospel, *1 Pet. 5, 2, 3, 4* *Eph. 4. 11, 12, 13*

First it belongs to his office,

To pray for and with his flock, as the mouth of the people unto God, *Acts 6. 2, 3, 4* and 20 36 where preaching and prayer are joynd as several parts of the same office, *James 5. 14, 15*. The office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the public execution of his office, as apart thereof, *1 Cor. 15. 16*

To read the Scripture publicly, for the proof of which,

1 That the Priests and Levites in the Jewish church were trusted with the publick reading of the Word, as is proved, *Deut. 31. 9, 10, 11* *Neb. 8. 1, 2, and 13*

2. That

812. That the Ministers of the Gospel have as ample a charge and commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the Law, proved, *Isa. 66. 21. Mat. 23. 34.* Where our Saviour entitleth the Officers of the New Testament, whom he will send forth by the same names of the Teachers of the Old.

Which propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastours office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, *1. Tim. 3. 2. 2. Tim. 3. 16, 17. Tit. 1. 9.*

To Catechise, which is a plain laying down the principles of the Oracles of God, *Heb. 5. 12.* or of the Doctrine of Christ; and is a part of preaching.

To dispense other divinemysteries, *1 Cor. 4. 1, 2.*

To administer the Sacraments, *Mat. 18. 19, 20. Mat. 16. 15, 16. 1 Cor. 10. 13, 14, 15.* compared with *1 Cor. 10. 16.*

To bless the people from God, *Numb. 6. 23, 24, 25, 26* compared with *Rev. 14. 3.* (where the same blessings and persons, from whom they come, are expressly mentioned,) *Isa. 66. 21.* here under the names of Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to bless the people, *Deut. 10. 8. 2 Cor. 13. 14. Eph.*

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in a particular Congregation, he is to perform so far as he is able the whole work of the Ministry, as appeareth in 2 Tim. 4.2 Tit. 1. 9. before alledged, 1 Tim. 5.2.

A Teacher or Doctor is of a most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at Jerusalem, where Gamaliel and others taught as Doctors.

Other Church Governors.

AS there were in the Jewish Church Elders of the people, joyned with the Priests and Levites in the Government of the Church, (as appeareth in 2 Chron. 19. 8, 9, 10.) So Christ, who hath instituted a Government, and Governors Ecclesiastical in the Church, hath furnished some in his Church, beside the ministers of the Word, with gifts for Government, and with commission to execute the same when called thereunto, who are to joyne with the Minister in the Government of the Church, Rom. 12. 7, 8. 1 Cor. 12. 28. which Officers, reformed churches commonly call Elders.

Deacons.

THE Scripture doth hold our Deacons as distinct Officer in the church, Phil. 1. 1. 1 Tim. 3. 8. whose officers perpetual, 1 Tim. 3. 8. to verse 15. Acts 6. 1, 2, 3, 4. To whose office it belongs not to preach the Word, or administer the Sacraments, but to take speciall care in distributing to the necessities of the poor, Acts 6. 1, 2, 3, 4. and the verses following.

of.

Of particular congregations.

It is lawfull and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct, and fixed congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, 1 Cor. 14. 26. *Let all things be done unto edifying, and verses 33, 40.*

The ordinary way of dividing Christians into distinct congregations, and most expedient, for edification, is by the respective bounds of their dwellings.

First because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them, which mortal tye is perpetual, for Christ came not to destroy the Law, but to fulfil it. *Deu. 15 7. 11 Mat. 22. 39. Mat. 5. 17.*

Secondly, the communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of persons, 1 Cor. 14. 26. *Let all things be done unto edifying, Heb. 10. 24, 25. James 2. 1, 2.*

Thirdly, the Pastor and people must so nearly cohabite together, as that they may mutually perform their duties each to other with most conveniency:

In

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation

FOR Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and doctrine, and to rule, *Prov. 29. 18. 1 Tim. 5. 17. Heb. 13. 7.*

It is also requisite that there should be others to joine in Government, *1 Cor. 12. 28.*

And likewise it is requisite, that there be others to take speciall care for the relief of the poor, *Act. 6. 2, 3.*

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well ordering of the affairs of that Congregation, each according to his office.

It is most expedient that in these meetings, one, whose office is to labour in the Word and Doctrine, do moderate in their proceedings, *1 Tim. 5. 17.*

Of the Ordinances of a particular Congregation.

THE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, *1 Tim. 2. 1. 1 Cor. 14. 15, 16.* The Word read (although there follow no immediate explication of what is read) the Word expounded and applied, Catechising, the Sacraments

admi-

administred, Collection made for the poor, dis-
 seming the people with a blessing.

*Church-Government and the severall sorts of
 assemblies for the same.*

Christ hath instituted a Government and Go-
 vernors Ecclesiastical in the Church; to that
 purpose the Apostles did immediately receive
 the keys from the hand of Jesus Christ, and did
 use and excise them in all the Churches of the
 world upon all occasions.

And Christ hath since continually furnished
 his Church with gifts of Government,
 and with commission to execute the same, when
 called thereunto.

It is lawful and agreeable to the Word of God,
 that the Church be governed by severall sorts
 of Assemblies, which are Congregational, Cla-
 ssical, and Synodical.

Of the power in common of all these assemblies.

It is lawful and agreeable to the word of God,
 that the severall Assemblies before mentioned
 have power to convent, and call before them
 any person within their severall bounds, whom
 the Ecclesiastical businesse, which is before them,
 doth concern, proved by *Mat. 18*.

They have power to hear and determine such
 causes and differences, as do orderly come before
 them.

It is lawful and agreeable to the Word of God
 that all the said assemblies have some power to
 dispense Church-censures.

Of

Of congregational Assemblies, that is the meeting of the Ruling Officers of a particular Congregation, for the Government thereof.

The ruling officers of a particular congregation have power authoritatively to call before them any member of the congregation as they shall see just occasion.

To enquire into the knowledge and spiritual estate of the several members of the Congregation. To admonish and rebuke,

Which three branches are proved by *Heb. 13. 17. 1. Thes. 5. 12, 13. Ezek. 34. 4.*

Authoritative suspension from the Lords Table of a person not yet cast out of the church, is agreeable to the Scripture.

First, because the ordinance it self must not be profaned.

Secondly, because we are charged to withdraw from these that walk disorderly.

Thirdly, because of the great sin and danger both to him that comes unworthily, and also to the whole Church, *Mat. 7. 6. 2 Thes. 3. 6, 14, 15. 1 Cor. 11. 27. to the end of chap.* compared with *Jude verse 23. 1 Tim. 5. 22.* And there was power and authority under the Old Testament, to keep unclean persons from holy thing, *Lev. 3. 5 Numb. 9. 7. 1. Chron. 23. 19.*

The like power and authority by way of Analogy continues under the New Testament.

The Ruling Officers of a particular congregation, have power authoritatively to suspend from the Lords Table a person not yet cast out of the Church.

First,

First, because those who have authority, to
judge of, and admit such as are fit to receive the
Sacrament, have Authority to keep back such
as shall be found unworthy.

Secondly, because it is an Ecclesiastical busi-
ness of ordinary practise belonging to that con-
gregation.

When Congregations are divided and fixed,
they need all mutual help one from another,
both in regard of their intrinsecal weakenesse,
and mutuall dependance; as also in regard of
enemies from without.

Of Classical Assemblies.

The Scripture doth hold out a Presbytery in
a Church, both in the first Epistle to Timothy
chap. 4. verse 14. and in Acts 15. 2, 4, 6.

A Presbytery consisteth of Ministers of the
Word, and such other publick Officers as are
agreeable to, and warranted by the Word of
God, to be Church Governors, to joyn with the
Ministers in the Government of the Church, as
appeareth, Rom. 12, 7, 8 1 Cor. 12, 28.

The Scripture doth hold forth, that many par-
ticular congregations may be under one Pres-
byterial Government.

This Proposition is proved by instances.

I. First, of the Church of Jerusalem, which
consisteth of more congregations than one, and
all these Congregations were under one Pres-
byterial Government.

This appeareth thus.

I. First, the church of Jerusalem consisteth of
more

more congregations then one, as is manifest
First, by the multitude of Believers mentioned
in divers.

Both before the dispersion of the Believers
there, by means of the persecution, mentioned
in the *Acts* of the Apostles, *ch.* 8. in the begin-
ning thereof, witness *ch.* 1. 11, and 2. 41, 46, 47,
and 4. 4. and 5. 14, and *ch.* 6. of the same book
of the *Acts*, verse 17.

And also after the dispersion, *Acts* 9. 32. *chap.*
12. 24. and 13. 1. 10. of the same Book.

Secondly, by the many Apostles and other
Preachers in the church of Jerusalem; and
there where but one congregation there, then
each Apostle preached but seldom; which will
not consist with *chap.* 6. 2. of the same Book of
the *Acts* of the Apostles.

Thirdly, the diversity of Languages amongst
the Believers, mentioned both in the Second
and sixth chapters of the *Acts*, doth argue more
congregations then one in that church.

2. Secondly, all those Congregations were
under one Presbyterial Government, because,
First, they were one church, *Acts* 2. 1, and 20
2. 47. compared with *ch.* 5. 11. and 12. 5. and 13.
4. of the same Book.

Secondly, the Elders of the church are men-
tioned, *Acts* 11. 34. and 15. 4, 6, 22. and 21. 17.
18. of the same book.

Thirdly, the Apostles did the ordinary Act
of Presbyters as Presbyters in that Kirk, which
prooveth a Presbyterial church before the disper-
sion, *Acts* 6.

Fourthly,

Fourthly, the several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government, *Acts* 11. 30. and 15. 4, 6, 22. and 21. 17, 18. and so forward, which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the proposition.

Nor doth there appear any material difference betwixt the severall Congregation in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, by the instance of the Church of *Ephesus*; for,

1. That they were more congregations then one in the church of *Ephesus*, appears by *Acts* 20. 31. where is mention of *Pauls* continuance at *Ephesus* in preaching for the space of three years, and *Acts* 19. 18, 19, 20. where the special work of the Word is mentioned, and verse 10.

17. of the same Chapter, where is a distinction of *Jews & Greeks*; and 1 *Cor.* 16. 8, 9. where is a reason of *Pauls* stay at *Ephesus* until *Pentecost*; and verse 19. where is mention of a particular church in the house of *Aquila* and *Priscilla*; then at *Ephesus*, as appears, *Acts* 18, 19, 24, 26. All which

which laid together doth prove that the multitudes of Believers did make more congregations than one in the church of *Ephesus*.

2 That there were many Elders over these many congregations, as one Flock, appeareth *Acts* 17, 19, 29, 28, 30, 37.

3 That these many congregations were one Church, and that they were under one Presbyterian Government appeareth, *Rev.* 2. the first six verses, joyned with *Acts* 20. 17. 18.

Of Synodical Assemblies.

THE Scripture doth hold out another sort of Assemblies for the Government of the Church, Beside classical and congregational, all which we call Synodical, *Acts* 15 Pastors and Teachers, and other Church Governors, (as also other fit persons, when it shall be deemed expedient) are members of those Assemblies, which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, Provincial, National, and Oecumenical.

It is lawful and agreeable to the Word of God; that there be a subordination of congregational, Iissical, provincial, and national Assemblies for the government of the Church.

Of Ordination of Ministers.

UNDER the Head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the power of it,

Touche

Touching the doctrine of Ordination.

NO man ought to take upon him the Office of a Minister of the Word without a lawfull calling, *Joh. 3. 27. Rom. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

Ordination is alwayes to be continued in the Church, *Tit. 1. 5. 1 Tim. 5. 21, 22.*

Ordination is the soleimn setting apart of a person to some publick Church-office, *Numb. 8. 10, 11, 14, 19, 22. Aet. 6. 3, 5, 6.*

Every Minister of the Word is to be ordained by imposition of hands, and prayer with fasting, by those preaching Presbyters to whom it doth belong, *1 Tim. 4. 22. Aet. 14. 23. & 13. 3.*

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other Ministerial charge, *Aet. 14. 23. Tit. 1. 5. Aet. 20. 17. and 28.*

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle. *1 Tim. 3. 2, 3, 4, 5, 6. & Tit. 1. 6, 7, 8, 9.*

He is to be examined and approved by those by whom he is to be ordained, *1 Tim. 3. 7, 10. and 4. 5, 22.*

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, *1 Tim. 3. 2. Tit. 1. 7.*

Touching the power of Ordination.

Ordination is the act of a Presbytery, *1 Tim. 4. 14.* The

The power of ordering the whole work of Ordination is in the whole Presbytery, which when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 Tim.

4. 14.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any Rule which may warrant such a practise.

2. Because there is in Scripture example of Ordination in a Presbytery over divers Congregations, as in the Church of Jerusalem, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The preaching Presbyters orderly associated either in Cities or neighbouring Villages, as those, to whom the imposition of hands doth appertain for those Congregations within their bounds respectively.

Some other particulars concerning Church Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this Honourable House.

To the Right Honourable

The Lords and Commons

Assembled in Parliament ;
The Humble Advice of the Assem-
bly of Divines, now sitting at
Westminster, Concerning

The Doctrinal Part of Ordination of
MINISTERS.

1. **N**O man ought to take upon him the office of a Minister of the Word without a law-
 ful calling, *John 3. 17. Rom. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

2. Ordination is alwayes to be continued in the Church, *Tit. 1. 5. 1 Tim. 5. 21, 22.*

3. Ordination is the solemn setting apart of a person to some publick Church office, *Num. 8. 10, 11, 14, 19, 22. Acts 6. 3, 5, 6.*

4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer, with Pasting, by these preaching Presbyters to whom it doth belong, *1 Tim. 5. 22. Acts 14. 23. & 13. 3.*

5. The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed

ed in regard of Officers or members, it is indifferent as to the point of Ordination, *1 Tim. 4. 14.*

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other Ministerial charge, *Act. 14. 23. Tit. 1. 5. Act. 20. 17. & 28.*

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle, *1 Tim. 3. 2, 3, 4, 5, 6. Tit. 1. 5, 6, 7, 8, 9.*

8. He is to be examin'd & approved by those, by whom he is to be ordained, *1 Tim. 3. 7, 10. & 5. 22.*

9. No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, *1 Tim. 3. 2. Tit. 1. 7.*

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for those Congregations within their bounds respectively, *1 Tim. 4. 14.*

11. In extraordinary cases, something extraordinary may be done, untill a settled order may be had, yet keeping as near as possible may be to the rule, *2 Chron. 19. 34, 35, 36. & cap. 30. 2, 3, 4, 5.*

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

It being manifest by the Word of God, that no man ought to take upon him the office of a Minister.

nister of the Gospel, until he be lawfully called and ordained therunto: And that the work of Ordination is to be performed with all due care, wisdom, gravity and solemnity; we humbly tender these directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself by the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdomes; of his diligence and proficiency in his Studies; What degrees he hath taken in the University, and what hath been the time of his abode there; and withal of his age, which is to be twenty four years, but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed, to enquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy Ministry, and in particular his fair and direct calling to that place.

The Rules for examination, are these.

1. That the party examined be dealt withal in a brotherly way with witness of spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He shall be examined touching his skill in the Original Tongues, and his tryal to be made by reading the Hebrew and Greek Testaments, and ren-

ding some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in Logick and Philosophy.

3. What Author's in Divinity he hath read, and is best acquainted with; and tryal shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox doctrine contained in them, against all unsound and erroneous opinions, especially those of the present ages of his skill in the sense and meaning of such places of Scripture; as shall be proposed to him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in publick, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time, frame a discourse in Latin upon such a common place or controverſie in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses, as expresse the sum thereof, and maintain a Dispute upon them.

6. He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his gifts in relation to the place, unto which he is called, shall be considered.

8. Beside the tryal of his gifts in preaching, he shall undergo an examination in the Premises two severall dayes, and more, if the Presbytery shall judge it necessary.

9. And

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitness for that place shall be tried by his Preaching there (if it shall be judged necessary) by a further examination of him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several dayes, and to converse with the people: that they may have tryal of his gifts for their Edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three days, appointed for the tryal of his gifts in preaching, there shall be sent from the Presbytery to the Congregation a publick intimation in writing, which shall be publickly read before the people, and after affixed to the Church door, to signifie, that such a day a competent number of the members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meeknesse, what exceptions they have against him; and if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbety shall proceed to Ordination.

5. Upon the day appointed for Ordination,

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which is to be performed in that Church, where he that is to be ordained is to serve, a Solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in prayer for a blessing upon the Ordinance of Christ, and the labours of his servant for their good. The Presbyterie shall come to the place, or at least three or foure Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery shall preach to the People, concerning the Office & duty of the Ministers of Christ, and how the people ought to receive them for their works sake.

After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained, concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion, according to the Scripture; his sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministering the Sacrament, Discipline, and doing all Ministerial Duties towards his Charge; his zeal and Faithfulnesse in maintaining the truth of the Gospel, and unity of the Church against Error and Schism. His care that himself and Family may be unblamable, and examples to the flock; His willingness and humility in meeknesse of spirit, to submit unto the admonition of his brethren, and discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himselfe, professed his willingness, and promised his endeavours by the help of God; The Minister likewise shall demand of the people, concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage, and assist him in all the parts of his Office.

Which being mutually promised by the people; the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the office and work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the Redemption of his people; and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church; and for fitting and inclining this man to this great work: To intreat him to sit him with his holy Spirit, to give him (who in his Name we thus set apart to his holy service) to fulfil the work of his Ministry in all things, that he may both save himself, and his people committed to his charge.*

9. Thus or the like form of prayer and blessing being ended, let the Minister who preached briefly, exhort him to consider of the greatnesse of his office and work, the danger of negligence both

to himself and his people; the blessing which will accompany his faithfulness in this life, and that to come; and withal exhort the people to carry themselves to him as their Minister in the Lord, according to their solemn promise made before; and so by prayer commending both him and his flock to the Grace of God; after singing of a Psalm, let the Assembly be dismissed with a blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyterian according to the form of Ordination, which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it; then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any person already ordained Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his life and conversation, while he lived with them, and of the causes of his removal; and to undergo such a tryal of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the Rule immediately going before, touching examination and Admission.

12. That Records be carefully kept in the several

several Presbyteries, of the names of the persons ordained, with their testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge, to which they are appointed.

13. That no money or gift, of what kinde soever shall be received from the person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary Rules and course of Ordination in the ordinary way; That which concernes the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all, and where (by reason of the publick troubles) the people cannot either themselves enquire out and finde out one who may be a faithful Minister for them; or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules; especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; and yet notwithstanding it is requisite that Ministers be

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ordained for them, by some, who being set apart themselves for the work of the Ministry, have power to joyne in the setting apart of others, who are found fit and worthy. In those cases, until by Gods blessing the aforesaid difficulties may be in some good measure removed; let some godly Ministers in or about the City of *London*, be designed by publick authority; who being associated, may ordaine Ministers for the City, and Vicinity, keeping as neer to the ordinary Rules forementioned, as possibly they may; And let this association be for no other intent or purpose, but only for the Work of Ordination.

2. Let the like association be made by the same authority in great Towns, and the neighbouring Parishes in the severall Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen and appointed for the service of the Armies or Navy be ordained, as aforesaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a person as by them shall be judged fit for the service of the Church and people.

Besides

BESIDES the publick Worship in Congregati-
ons, mercifully established in this Land in
great Purity; it is expedient and necessary, that
Secret Worship of each person alone, and Pri-
vate Worship of Families, be pressed and set up;
that with national Reformation the profession
and power of godlinesse both personal and dome-
sticke be advanced.

I. And first for secret Worship: It is most
necessary, that every one apart and by them-
selves be given to Prayer and Meditation, the
unspeakable benefit whereof is best known to
them who are exercised therein. This being
the mean whereby in a special way communion
with God is entertained, and right preparati-
on for all other duties obtained: And therefore
it becomes not onely Pastors within their seve-
rall Charges to press persons of all sorts to per-
form this duty Morning and Evening, and at o-
ther occasions, but also it is incumbent to the
head of every Family, to have a care, that both
themselves and all within their charge be daily
diligent herein.

1. The ordinary duties comprehended un-
der the exercise of Piety, which should be in Fa-
milies when they are convened to that effect,
are these: First, prayer and praises performed,
with a special reference as well to the publick
condition of the Kirk of God and this Kingdome,
as to the present case of the Family, and
every member thereof. Next, Reading of Scrip-
tures

tures with Catechizing in a plain way, that the understandings of the simple may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the most holy faith; as also, admonition and rebuke upon just reasons from these who have authority in the family.

III. As the Charge and office of interpreting the holy Scriptures is a part of the Ministerial calling, which none (however otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his Kirk: So in every Family, where there is any that can read, the holy Scriptures should be read ordinarily to the family, and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reproved in the Word read, use may be made thereof, to make all the family circumspect and watchful against the same; or, if any judgement be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgement befall them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded

manded duty and to apply the offered comfort ; in all which the Master of the family is to have the chief hand, and any member of the family may propone a question or doubt for resolution.

IV. The head of the family is to take care that none of the Family withdraw himself from any part of family-worship. And seeing the ordinary performance of all the parts of family-worship belonging properly to the head of the family, the Minister is to stir up such as are lazy, and train up such as are weak to a fitness for these exercises ; It being alwayes free to persons of quality to entertain one approved by the Presbytery for performing family-exercise. And in other families where the head of the family is unfit, that another constantly residing in the family, approved by the Minister and Session, may be employed in that service ; wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by divine providence be brought to any family, it is requisite that at no time he convene a part of the family for Worship, excluding the rest ; except in singular cases specially concerning these parties, which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no Idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in families, or for the same ; seeing persons tainted with quarrels, or aiming at division, may be ready
(after

(after the manner) to creep into houses, and to lead captive silly and unstable Souls.

V I. At Family-Worship a special care is to be had, that each Family keep by themselves; neither requiring, inviting, nor admitting persons from divers families, unlesse it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

V II. Whatsoever hath been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable) yet when God hath blessed us with Peace and the purity of the Gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by it selfe, to the prejudice of the publick Ministers, to the renting of the families of particular Congregations, and (in progresse of time) of the whole Kirk; besides many offences which may come thereby, to the hardning of the hearts of carnal men, and grieve of the godly.

V III. On the Lords day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the publick worship, and to blesse to them the Publick Ordinances, the Master of the family ought to take care that all within his charge repair

to the publick worship, that he and they may joyn with the rest of the Congregation: And, the publick worship being finished, after prayer he should take an account what they have heard, and therefore to spend the rest of the time, which they may spare, in Catechizing, and in spiritual conferences upon the Word of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and encrease their communion with God; that so the profit which they found in the publick Ordinances, may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make use of that gift of God: albeit those who are rude and weaker, may begin at a set form of prayer; but so, as they be not sluggish in stirring up in themselves (according to their daily necessities) the Spirit of Prayer, which is given to all the children of God in some measure. To which effect they ought to be the more fervent and frequent in secret Prayer to God, for enabling of their hearts to conceive, and their tongues to expresse convenient desires to God for their family. And in the mean time, for their greater encouragement, let these materials of Prayer be meditated upon, and made use of, as followeth: Let them confesse to God how unworth'y they are to come in his presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the Spirit of prayer.

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They are to confesse their sins, and the sins of the family, accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

They are to poure out their souls to God, in the Name of Christ, by the Spirit, for forgiveness of sin, for grace to repent, to believe, and to live soberly, righteously, and godly, and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his People, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, Spiritual and Temporal, as they stand in need of for the time (whether it be Morning or Evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiours, the Kings Majesty, the Queen, and their children, for the Magistrates, Ministers, and whole body of the Congregation, whercof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

The Prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdome of his Sonne, and in the doing

doing of his Will; and with assurance that themselves are accepted; and what they have asked according to his Will, shall be done.

X. These Exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly businesse or hinderances, notwithstanding the mockings of Atheists, and profane men; in respect of the great mercies of God to this Land and of his severe Correction, wherewith lately he hath exercised us; and to this effect, persons of eminency (and all elders of the Kirk) not only ought to stir up themselves and their families to diligence here, but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscientiously performed.

X I. Besides the ordinary duties in families, which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions (private or publick) calleth for them.

X I I. Seeing the Word of God requireth, that we should consider one another to provoke unto love and good works; Therefore, at all times, and specially in this time, wherein profanity abounds, and Mockers walking after their own lusts, think it strange, that others run not with them to the same excess of riot. Every member of this Kirk ought to stir up themselves, and one another to the duties of mutual Edification,

edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble minded, and praying with, or for one another. Which duties respectively are to be performed upon special occasions offered by divine Providence; as namely, when under any calamity, grosse or great difficulty, counsel or comfort sought, or when an offender is to be reclaimed by private admonition; and if that be not effectual, by joyning one or two more in the admonition, according to the rule of Christ, that in the mouth of two, or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease after the use of ordinary means, private and publick, have their address to their own Pastor, or some experienced Christian: But if the person troubled in conscience be of that condition, or of that sex, that discretion, modesty, or feare of scandal, requireth a godly, grave, and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by divine Providence, being abroad upon their particular Vocations, or any necessary

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necessary occasions, as they would have the Lord
their God with them whithersoever they go, they
ought to walk with God, and not neglect the
duties of prayer and thanksgiving, but take care
that the same be performed by such as the com-
munity shall judge fittest; and that they likewise
take heed that no corrupt communication pro-
ceed out of their mouth, but that which is good to
the use of edifying, that it may minister grace to
the Hearers.

The drift and scope of all these directions, is
no other but that upon the one part, the power
and practice of godlinesse among all the Ministers
and Members of this Kirk, according to their se-
veral places and vocations, may be cherished and
advanced, and all impiety and mocking of religi-
ous Exercises suppressed; And upon the other
part, that under the name and pretext of religi-
ous Exercises no such Meetings or Practises be
allowed, as are apt to breed Error, Scandal, Schism,
contempt or misregard of the publick Ordinances
and Ministers, or neglect of the duties of particu-
lar callings, or such other evils as are the works
not of the Spirit, but of the Flesh; and are con-
trary to truth and peace.

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